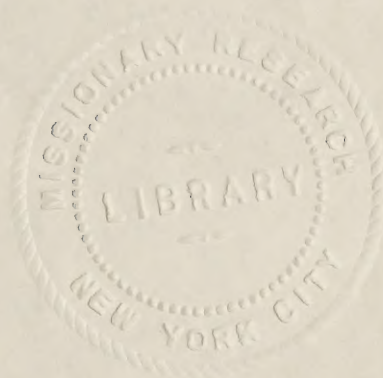


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HISTORY OF CHRISTIAN WORK AMONG THE CHINESE OF THAILAND, AND OF
CHINESE CHURCHES THERE, 1828-1963

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HISTORY OF CHRISTIAN WORK AMONG THE CHINESE OF THAILAND, AND OF THE CHINESE CHURCHES THERE, 1828-1963

Part I

Early years and the first church, now Maitrichit Baptist Church

There were Chinese all over Southeast Asia! They were traders, they were workers in tin mines and rubber plantations. Chinese boats sailed between the ports of China and the islands of Indonesia; they touched India, Singapore. Chinese industry, alertness, and business capacity attracted the attention of early missionaries called to lands nearby. What a fine people! The conquest for Christ of China became an early dream, grew to a battle cry.

But China was closed to foreign residents.

Missionaries have dreams and aspirations, but when these are temporarily denied them, great missionaries do not refrain from going elsewhere. Dr. Robert Morrison was early working in Macao, Portuguese port on the China coast. Dr. William Milne tried to join him in 1813, but when permission was refused him, he went to Singapore where by 1818 he had founded the Anglo-Chinese college.

It was the Rev. Karl Gutzlaff of the Netherlands Missionary Society, now on his own, and the Rev. Jacob Tomlin of the London Missionary Society who first came to Bangkok, and the year was 1828. Gutzlaff was first, arriving in August. From almost the beginning Tomlin was with him. Although they had intended to work among Siamese, almost in spite of themselves they found themselves in language and service ministering to the Chinese. Dr. Gutzlaff, who married on a trip to Singapore in 1830, and lost his wife and infant twins the next year, 1831, finally left Thailand by Chinese junk for Tientsin because of his own illness. During his residence in Thailand he and his wife did a rapid, though somewhat imperfect, translation of the whole Bible into Siamese, translated part of it into Lao and Cambodian, and conducted work among the Chinese. He baptized only one convert, Boon-ti, who became the first leader for the Chinese Christians in Bangkok. Dr. Gutzlaff himself was spared to labor for China for about 20 years.

Mr. Tomlin had been forced after 8 months to return to Singapore because of ill health. He recovered sufficiently to return to Thailand in June 1831, although only for 7 months, when he left again for the last time. He brought with him Rev. David Abeel, M.D., who was sent by the American Dutch Reformed Church, but through the American Board. To work in South China, Dr. Abeel had given up a popular and growing church in New York City - because there he could be replaced, he said! He had responded to an appeal sent by Tomlin and Gutzlaff for workers in Bangkok. The two men, arriving only a few days after Gutzlaff left, took over his work. Gutzlaff had started a little group meeting under the veranda of his own house, and Tomlin and Abeel continued with this small group. Before leaving for Singapore Nov. 5, 1832 - again ill health forced a departure - Dr. Abeel wrote in his journal for October 14, 1832 about this little group, "I have never seen such fixed and thoughtful attention as was apparent toward the close of the morning's exhortation. The spirit of the living Saviour was doubtless in our midst, and the hearts of many, I believe, felt His sacred presence. Again the sadness of the separation came over my spirit, and again I commended this little band to the Shepherd and Bishop of their souls."

Although his loss looked like another sad disappointment, in March 1833 he was replaced! - for the Rev. and Mrs. John Taylor Jones D.D. of the Burma Baptist Mission came to Bangkok by way of Singapore. Dr. Abeel met them in Singapore, urging them to accept the responsibility of shepherding the little group of Chinese who were meeting under the veranda of the house they expected to occupy. On September 22, 1833, Mr. Jones baptized three of the number. As yet this was no church into which they could come as members.

This Chinese group was organized the first Sunday of July, 1837, into what was certainly the first Protestant Church of Siam, and probably the first Chinese Protestant church in the world. Nine people, among them the three baptized four years before, became members; before the year closed two or three more entered the fellowship. The church is the one known today as the Maitrichit Chinese Baptist Church, Bangkok.

In 1833 the American Board sent out the Rev. Stephen Johnson to work with the Chinese. Since the work of the Joneses was among the Swatow Chinese, Mr. Johnson undertook work among the Fukienese (Hokkien). No church seems to have been formed among them. Mr. Johnson transferred to China in 1846; his wife died in 1841.

Two more men came to Thailand with their wives - Dr. and Mrs. William Dean of the Baptist Board, and the Rev. Dan Beach Bradley, M.D., and Mrs. Bradley of the American Board. They were on the same ship, and when Mrs. Dean died at Singapore the same year, 1834, leaving an infant daughter, Dr. and Mrs. Bradley adopted the baby. Dr. Dean studied the Tie Chiu Chinese dialect in Singapore, for he had been called to the Bangkok Chinese. Dr. Bradley ministered to both Siamese and Chinese, and both men worked with vigor and success. It is said of Dr. Bradley that he was a man of intensely strong personality and untiring diligence, and that he did a great work in producing literature, preaching, as well as ministering in medicine with great skill, healing and teaching both Siamese and Chinese. In spite of his prestige, few converts were made. In 1838 the first American Board convert - Chinese - was baptized. Six years later, another Chinese, Ki-eng Qua Saan (?), born in Amoy, received baptism; he was the first outstanding Protestant convert. He was a teacher and leader in the church until his death in 1859, and left distinguished descendants.

Although the American Board had only these two converts, the Mission there had made a strong impact upon the government, and had through the printed page spread the Truth. The work for the Chinese in Thailand by the American Board ceased in 1848, but Baptist work for the Chinese continued up to the opening of China's ports to foreign residents. By 1842 five churches in addition to the mother group- the veranda group- were reported. It was in this year that Dr. Dean went to Hong Kong to work, and it is interesting to note that in 1844 two churches in Hong Kong were holding services - and more interesting still, that two of the charter members of the Chinese church were converts who had been baptized in Thailand.

There were other missionaries who like Dr. Dean had their first training in Thailand and went to China when that country opened 5 treaty ports in 1844. During this time, a Mr. Shuck, D.J. McGowan, M.D., Miss A.M. Fielde (founder of the first mission training school for women in the world), Dr. William Ashmore, Sr., Rev. Stephen Johnson, Dr. and Mrs. S.B. Partridge, Dr. Josiah Goddard, went to China. Dr. Dean, who had gone, returned to Thailand in 1865 and again worked for several years. In 1867 he baptized 40 converts, and

by 1882 a membership of about 500 was reported... (6 churches and 7 chapels among the Chinese then - perhaps all Baptists). Preacher training classes, schools, women's societies, were all organized. Mrs. Dean died in 1882, Dr. Dean continued a few years longer.

Since China's own doors were wide open, Thailand as a mission field lost its appeal in America. The Baptist Mission left Thailand in 1893, when Rev. L.A. Eaton disposed of accumulated properties, leaving the First Church (now Mai-trichit) in possession of its meeting place, and returned to the U.S.A. Mr. Eaton asked Dr. H. Adamsen, a Peguan trained in medicine in America and an energetic evangelist, to take charge of the churches remaining, but before long his medical practice and other interests absorbed all of his time and strength, and the churches were left to shift for themselves. For some time, Rev. J.M. Foster of Swatow made annual visits to Thailand to care for churches, but after his death sometime before 1923, visits by missionaries were very occasional indeed. Chinese pastors, some sent from Swatow, continued to minister to the congregation, and the church still continues strong today.

General background

Before starting to describe the Presbyterian work, for many years the main work among Chinese in Bangkok, it is desirable to have some mention of the history of relationships between the Thai and Chinese. Although there were difficulties at times, before 1900 there was a close kinship feeling between the two peoples, for the Thai had as their original home the land of western and southern China, and many Chinese had come to Thailand and intermarried there. In the latter half of the nineteenth century the Chinese had become a rather privileged class, paying smaller taxes than the Thai, and being exempt from military service.

In the spring of 1909, the Chinese law of nationality - that all persons with Chinese fathers were to be regarded as Chinese, no matter where they were born - gave rise to the problem of dual nationality. The Chinese Revolution in 1911 resulted in a steady increase in the spirit of Chinese nationalism. More and more the Chinese remained aloof from Thai society, started their own schools, published their own newspapers, and became more nationalistic in the activities of their secret societies. Before this time, almost all Chinese coming into Thailand were men; but in the 1920's the proportion of women began to rise, for the Thailand Chinese were now seeking Chinese brides rather than intermarrying as often as they had done.

This growing aloofness of the Chinese tended to destroy the former Chinese-Thai harmony, but a spirit of hospitality and friendliness still remained. But when Chinese nationalism as a force began to become a factor in Thai politics, it was feared that a state within a state - the Chinese minority - might result if this continued. Chinese economic penetration, too, was a major problem, for not only were more and more Chinese coming to Thailand, but they were also, by their thrift and industry, becoming prosperous at the expense of the Thai who were a more easy going people.

Immigration laws, and laws requiring a certain amount of schooling in the Siamese language, were passed, and as the years went by some of the requirements became stricter. After the Thai Revolution in 1932 Thai nationalism came more and more to the fore, and aggravated by problems with the Chinese, there was more friction. From the other side of the picture, certain laws

of Thailand as they were enacted and enforced were very difficult for the Chinese. Matriarchy, for example, was a great obstacle to the church. When a Chinese married a Thai woman, the woman became the head of the house, holding and controlling the property to which the husband had no right in a Thai court. Since the children were considered Siamese by birth, the mother usually saw to it that Buddhism became their faith. After this went on for a while, the Chinese tended more and more to "import" wives from China rather than intermarry with Siamese; then the government reacted by raising the entrance fees for women. Trade laws and certain requirements in connection with teachers in schools also worked hardships upon Chinese communities, and in some respects affected the Chinese churches.

There were some of these hardships, though, that helped in an indirect way to establish the church. Although the Chinese came into Thailand, they tended to become settled in certain communities rather than to scatter - and thus neighborhood churches were possible to establish. Although they did settle in communities, the lack of social pressures to conform to old patterns as in China left them more open to those seeking to bring them a new faith. Mission schools were available for many, and thus children came under the influence of Christianity, and there was indirect influence upon parents. Early missionaries, as has already been stated, found the Chinese more receptive to Christianity than the Buddhist Thai.

Early Presbyterian work in Bangkok

The American Presbyterians did not start work among the Thailand Chinese as a means for training workers for China. Their emphasis was on work for the Siamese, and what was done for the Chinese was at first done through the Siamese language, and interpreted when necessary into Chinese. The Rev. F.L. Snyder was the first missionary supervisor of Chinese work in Bangkok, assisted by a Chinese Kru Choi, and the first Presbyterian Church, the Third Church of Bangkok (today's name, Saphan Luang Church) - was started in 1896 in a small rented building on the Rajawongse Road. At that time there were only seven members, five newly from China, and two received into the church in Thailand. In the year 1897 a Chinese named Ang Kia Eng and one Nai Tham were baptized, two years later the wife of Ang Kia Eng was baptized also. The church remained at Rajawongse Road until 1899, then moved to Sam Yek where it remained until 1910. Two Chinese, Ang Tong E and Lim Seng Kee, came from China in 1899 and became the first elders. From 1903-1907 the Chinese pastor was Chung Kian, and the missionary the Rev. J.B. Dunlap D.D. Another move was made to Ngi Hok Hang or Plab Pla Jai (Plang Nam another spelling) Road in 1910, and the church remained there until 1933. For half of this time the church was almost entirely a masculine group, but as Chinese women were increasingly given the opportunity of joining their relatives in Thailand, the church grew.

Until 1915 the church was under the supervision of Dr. Dunlap and Mr. E.M. Spilman, with probably some work done also by a Rev. W.G. McClure D.D. It is not known whether these men knew any Chinese, but since much of the early work was interpreted into that language, it is not likely. At last the repeated request of the Presbyterian Mission for full time workers was met by the sending of two couples - the Rev. and Mrs. Graham Fuller (1915), who studied and worked in Tie Chiu, and Rev. and Mrs. A.G. Seigle (1919), who studied and worked in Cantonese. Although the two groups for a time shared the same church building and cooperated in many respects, the work up until World War II days will be summarized separately.

Pre-War History of the Swatow (Tie Chiu) group in the Third Church of Bangkok, now known as the Saphan Luang (Yellow Bridge) Church, at 586 Rama IV Road

In the fall of 1915, Edward M. Spilman bowed low to present the Rev. and Mrs. Graham Fuller with a huge de luxe bound volume. Thus, in receiving the future Minute Book of Third Church the Fullers, newly arrived missionaries, fell heir to a responsibility of which they knew little then, but which they were to carry for many years. The doorway in which they stood faced Ngi Hok Hang or Plab Pla Joi (Chinese and Siamese names respectively) Lane in a congested section of Bangkok. As to the church building, it was a two story, three store-front structure rented from the government. "Other duties lie in the offing," said the Spilmans, and they found this very true, for they taught at Bangkok Christian College in early mission years, five afternoons a week. In the morning they studied the Tie Chiu dialect, spoken by the Swatow overseas immigrants, who form the majority of Thailand's Chinese population, assimilated in varying degrees with the Thai. They found that good tests for their pronunciation came from the Swatow ricksha men - if the tone was wrong, they would be almost lost in the big city.

There are some scattered statistics for these years which are interesting. In 1913 there were 40 adult members, mostly of the Tie Chiu group, 107 in the Cantonese group, but there were also crowds of attendants. Concerning additions to the church, Mr. Fuller wrote in a brief history of the Third Church, "How strange at times we find the process of 'adding'. The former Principal of the Bangkok Christian College and the writer were together in a horse-driven gharry. In a sudden turn, our vehicle knocked down, without serious injury, a Chinese woman. We then handed her a five tical note and gave instructions that she should start attendance at the Plab Pla Jai Road Chapel, which happened to be in pointing distance. Within a year this woman completed her catechumen course in preparation for church membership. Great surprise spread over the faces of all present when she described her violent preliminary steps toward The Christian life."

Although there was a going forward of the church, there were also some defeats. In 1918 Cantonese business men came to the Rev. Graham Fuller and the Rev. R.O. Franklin, Principal of the Bangkok Christian College, asking that a mission school be opened for Chinese boys, and were prepared to raise Tcs. 40,000 for the required property. The school was to be a Chinese department of Bangkok Christian College, and a contract was drawn up between the Chinese Board of Directors and the Mission, the piece of property adjacent to the B.C.C. having been purchased.

Sometime later, the government began to enforce a law, that all teachers in Thailand must know Siamese. Many teachers in the Chinese Department left because they were unwilling or unable to comply with the law in this respect. New teachers were secured from China, but salaries had to be high; and since the Chinese Department of the B.C.C. could not be self-supporting any longer, it was closed in 1924. After this school closed, the American Presbyterian Mission desired to hold the land and buildings it had occupied, and offered to return to the Chinese the original sum of Tcs. 40,000 which had been raised by them. The donors expressed the wish that the money be used instead for the good of the Chinese people of Bangkok. Therefore, the mission placed on its books the equivalent sum in American dollars to be kept until a good use for the money became apparent.

In 1932 it was decided to divide these funds equally between the two Presbyterian Chinese congregations then in existence - the Third Church and the Cantonese

Church. Both churches used their share for greatly needed property. "The available money at today's rate would not have made this Tie Chiu church possible," wrote Mrs. Bertha McFarland when the new church was dedicated. "As we look back, we can see the big opportunity. Not only was this (church) property for sale, but foreign exchange was the most favorable it has been during the 25 years I have been in Siam."

The property referred to, bought by the church, at 586 Rama IV Road, had been a Siamese nobleman's large residence, sold cheaply because of a superstition that evil spirits inhabited it. The Rev. Graham Fuller planned and supervised the remodeling of the residence to make it a church. Upstairs the gothic windows, built in by the original owner, flanked the communion table which was surmounted by a large cross built in relief on the center wall panel - and the church auditorium was thus given the appearance of a small cathedral. The downstairs rooms were used for day and night school classes. In December 1934 the downstairs was formally dedicated, and in January 1935 the auditorium was dedicated. A feature of the latter service was the processional of all the ordained men present, American, Chinese, and Siamese - about 25 in all - and another feature of the day was the honoring of the oldest living Chinese Christian in Thailand, a woman of 90, with a bouquet of roses.

A picture in the July 1935 publication "Siam Outlook" has the following description: "Surrounding the front gable of the church may be seen a cross, not the familiar Latin form, but the patriarchal cross with two bars. In the early centuries the additional bar was understood to represent the name inscription of the Cross in distinction above all others. One large communion has always used the patriarchal cross....The central foreground of the picture is conspicuous on account of the large group of children who are the hope and guarantee of the future development of the National Church. Children are everywhere in the Orient. From main street and back lanes, they come daily to classrooms."

The Swatow Christians, before moving to their new location, had been in a very congested area - on more than one occasion destructive fires swept parts of their neighborhood. They had learned to work together partially through the fine examples of their elders and deacons who faithfully assumed church responsibility. Both in money and in labor the people contributed, and church life in the new building began free from debt.

The Christians worked hard. Evangelistic services were held for street passers-by, and many came back regularly week by week, for the services which usually started at 8:30 in the evening. Prayer meeting of the church was held on Sunday evening. Another form of outreach was in cooperation with Immanuel Mission - a worker was secured and assigned in 1931 to visit seamen and passengers on the ships in Bangkok harbor and on the river and canal boats. The caretaker of the street chapel was a young Christian Chinese, a book and general literature seller, who placed his display in the chapel entrance, distributed tracts and portions of Scripture, and urged his customers to attend services. Bible talks for children were held Sunday evenings in the YMCA building, and several parents found their way to the church as a result of these children's meetings. All immigrants and migrants possible were contacted, and in addition preaching services were held in city districts and temple festivals.

The American Bible Society had a large part in these years in distribution of Scriptures. The Rev. Robert Irwin of this society, Mr. Fuller, and Mr. Seigle, cooperated in the distribution and sale of the Scriptures for some years, the Bible Society supplying them and paying wages for the colporteurs, the missionaries supervising the men. In 1928 the churches took over the task, and the

missionary, Chinese pastor, and Bible woman went from house to house distributing an average of 175 portions of Scripture daily, giving a personal message as well. Church members also distributed Scriptures to people in their own communities, many coming back for more.

One can picture these Swatow Chinese Christians coming proudly to their new church building, carrying their blue-covered Chinese hymnals carefully in pressed and starched white handkerchiefs. The hymnal "Rising Tide Tones of Spiritual Poetry" was memorized from cover to cover by many, including even the numbers, for the late 1920s version was refused by many congregations because the numbers were changed! The interesting name of the hymnal came from the Swatow district in China, famed for high tides.

Research has not supplied the names of all pastors and leaders, so the list is incomplete. The following were found mentioned:

On Jan. 19, 1930, Tang Sui Hee, a graduate of the theological seminary of Swatow, was ordained at a special service. He had been at work in the church for three years, fulfilling the rule that seminary graduates must prove themselves by three years of active service before receiving ordination.

Oct. 1931. The pastor mentioned as being a graduate of Shanghai College and Nanking Seminary. He had charge also of Klong Toi chapel and other centers.

The Rev. Tsang Hui Meng, ordained in 1933, served for a short time as pastor of the church before being called back to China for a few years. He was back in Thailand about 1939.

In the interim period Mr. Tsan Mo Liam, a boat evangelistic worker, served, and on July 30, 1935 Mr. Hsu Yau Hua, graduate of Shantung Christian University arrived in Bangkok.

In April 1937 the Swatow church released its pastor who was given field supervisory work. New Pastor was a product of Christian schools in Swatow, Nanking, Shanghai. He was thoroughly evangelistic and able to use science illustrations in his messages.

In May 1939 the church welcomed a new pastor, Mr. Heng Teck Im, trained for the ministry in Swatow, Canton, Nanking, and Peiping. Mrs. Heng, daughter of a pastor, was also well trained for Christian leadership. The Hengs were still serving the church at the beginning of World War II.

From 1922 to 1934 Dr. and Mrs. Nels Nedergaard were connected with the Presbyterian work in Bangkok, and later continued to assist in an independent capacity. They had a clinic at the church for part of this time- two afternoons a week in January 1939 is the last record. It was held on the first floor of the church with the sanctuary on the second. From 1940-1941 Dr. Jacobsen, a Jew who had fled Germany, had an office and hospital in Bangkok. Without fee he also served Saphan Luang clinic each Sunday.

The members continued to improve their plant. By 1938 they had erected a fine concrete bridge crossing the canal in front of the church and put up an ornate gate flanked by concrete pillars. Additional equipment for the church, electric fans, piano, together with the new bridge and gate, amounted to ticals 2300 (\$1031), all subscribed by the Chinese themselves. Rooms on the ground floor were furnished, and the lawn prepared for social and athletic events; a library and reading room were added.

The next page contains some scattered statistics on the Swatow church and on the Cantonese church, the history of which will be noted on pages following it.

Statistics, scattered and incomplete, compiled from reports

Year	Swatow church	Cantonese church (grp)	Loyal School
1929	3 ad. bapt. 18 chil. bapt. 1 by letter	7 ad. bapt. 12 chil. bapt. 15 by letter	
1930		100 in S.S. 104 members 6 catechumens	95 at vac. schl.
1931	21 by confession 165 communicants		
1932	20 received 170 members	12 received 117 members	
1933	some 200 members	18 bapt. 5 by letter 1 child	78-140 (then compulsory law & enrollment doubled, dropped again to 230)
1934	10 by letter 8 baptisms 19 chil. bapt. 6 catechumens		180
1935	church day school 7 teach. 83 pupils	12 adult bapt. 9 chil. bapt.	175 9 regular teachers
1937	10 by letter 24 adult. bapt. 27 chil. bapt. 300 church group 140 active mbrs.	4 adult bapt. 2 by letter SS average 60 2 babies bapt. 125 people 91 active 85 ave. att.	
1938			200 (boys and girls)
1939	250-300 maxim. atten. 55-80 children's serv's		
1941	235 membership 120 S.S. (just begun) 18 S.S. teachers	146 members 34 ad. bapt. 26 chil. bapt. 17 by letter 2 branch S.S. started, total of 2 about 120	

Bangkok, Sathorn Chinese Church (Cantonese group) and Loyal School

Mr. and Mrs. Graham Fuller, upon their arrival in Bangkok in 1915, had been assigned Swatow language study, a different tongue of Chinese than Cantonese. In 1917 Mr. Fuller engaged an assistant, Yee Kee Meng, who was to work with the Cantonese Chinese, but he was unable to continue the work because of ill health. In 1919 Mr. and Mrs. Albert Seigle found about 10 Cantonese Christians meeting with the Tie Chiu group for Sunday worship. Although Mr. Seigle did not as yet know Cantonese, he immediately began to hold a Cantonese service, using the English language with his language teacher, Mr. Choi Tsun Sun, interpreting the message. At first Mr. Choi was not a Christian but he became one, and soon with a little help was able to conduct preaching services by himself. The first meetings were held in the same building that the Tie Chiu group used, at Plang Nam Road, while the first Sunday school meetings began in 1922 on the site of the present Fourth Thai Church. Both Cantonese church and Sunday school moved in 1923 to the lower floor of the Boon Itt Memorial Building in Worochak Road, the YMCA, and attendance increased.

In the spring of 1919 a school for girls, the Loyal School, was opened, the Presbyterian Mission granting the use of the ground floor of the Fuller residence. The school was at first under the charge of Mrs. Fuller, Mrs. Hoh Seung (principal from 1919-1926), and a staff of three Chinese teachers and one Siamese teacher. A fund of 5000 ticals was early subscribed by the Chinese women. Mrs. Graham Fuller and Mrs. Albert Seigle helped with its management until Miss Alice H. Schaefer came to take up the work in 1924. The school prospered until 1926, when there were some effects in Thailand from the trouble in China where anti-foreign and anti-missionary feeling were running high at the time. Unfortunately in October of that year the Chinese Republic Day ("Double Ten") fell on Sunday. The children wanted to have a big tea party and celebration that day at the school; the principal suggested that they hold it on Monday instead. The students went on strike, creating great commotion, and the school, being on a self-supporting basis, had to close. (It was reopened in 1929.) (It was earlier in that year that the Loyal School for Girls acquired a truck from money left in the will of a non-Christian Chinese - each of the Bangkok Chinese schools received a thousand ticals. The automobile age was new then, and the school acquired both convenience and prestige from having the truck! The truck was also used for the convenience of the church people.)

1926 brought other changes to the Cantonese group. The resignation of a pastor who had been with the church for four years left the church without one for nearly seven months, but during most of that time, the members took upon themselves the responsibility of caring for the Sunday services. In late 1926 the new pastor came, and with two Bible women, carried on well. The slight effects of the trouble in China subsided about the middle of 1927, when people again became responsive to Christian efforts. During the time of the disturbances in China, violence was not shown against Christianity, but there was opposition of somewhat the same kind that those in China used to boycott foreign goods. Bible women were met with the saying, "Love of country is all the religion we need."

In November 1926 the Cantonese group had rented a place large enough for 100 people, using their own money to repair the building - a small two storeroom building on July 22nd Road, near Sam Yak. On Christmas day they had their first service in their own building. At one of these services a year later, as many as 250 people might occasionally crowd in and stand. This location proved to be an excellent one for a preaching chapel, and hundreds heard the Gospel message as they passed.

On Sept. 9, 1930, a disastrous fire destroyed the frame building of this small church, including all the records of the names, addresses, and dates of those baptized or entering the church. With the insurance money and some donations the chapel was rebuilt. It was in this building that in 1932 the group of Cantonese believers was organized as a regular church, the Sixth, by the Presbytery of Bangkok. When the Church of Christ in Thailand was organized in 1934, this church, the Swatow church, and the Chinese Baptist church all became members of the Chinese district of the Church.

Since the Cantonese church and the Swatow (Tie Chiu) church had often cooperated, there were thoughts at times that they should unite, but the language difficulty and other factors made it seem best that this not be done. Therefore, when on November 12, 1932, when the Presbyterian Mission divided the sum of money mentioned earlier between the Cantonese and Swatow groups, the Cantonese group decided to purchase from the Mission Board the property known as the "American Mission Press." In March 1933, after one of the residences on the property had been remodeled into a place for Sunday worship, the Cantonese group made its final move to Sathorn Road.

The Loyal School had been reopened in 1929 or early 1930 at the request of the Cantonese Christian group. Mrs. Albert Seigle made a new condition. Formerly the support for the school had come from the Chinese business community, who would be approached for funds whenever the school ran low on them. Mrs. Seigle insisted that the school should be on a self-supporting basis, dependent on its tuitions, and from that time on all expenses have been met by these fees. Soon after reopening the school outgrew its first premises, and some extra makeshift arrangements were made. When the Presbyterian Board sold its lot to the Cantonese church, the Loyal School used the two missionary residences for classroom buildings, including a pastor's residence in one. After the Sathorn church was built in 1935, the school daily chapel services were held in its sanctuary.

In the July 1931 Siam Outlook, Alice H. Schaefer wrote an analysis of the work of the work of Loyal School in her article "Serving Two Kingdoms." The following are some excerpts. "Training in citizenship is the most difficult of our tasks. The Chinese come to Siam in great numbers, away from the turmoil and unrest of troubled China, to find here a haven. They are on the whole an industrious and peace loving people. To know them is to love them. They frequently forget, however, that they are foreigners. The very fact that they term the Siamese people foreigners shows how little some of them realize that Siam is not part of China. Many of the older ones do not learn Siamese, for they look upon their sojourn as temporary. In the end a goodly number of them remain here for the rest of their lives. The children come to Loyal School. Our problem is much the same as cities in the U.S.A. have with large foreign populations. Therefore our methods: to try to mold minds of the younger generation to a sympathetic outlook toward the Siamese government. Emphasis is put on the Siamese language, and Siamese holidays and traditions are explained and honored. Respect for the laws of the country and realization of their privilege of sharing her peace and prosperity forms part of daily routine.

"The homes are mostly small dirty crowded rooms where parents are too busy to know what the children are doing. Small wonder when children come to us, they are slow to obey and quick-tempered. Hideous sores and eye diseases are passed on by articles used in common. Simple rules of health and fair play work wonders. That these lessons are carried home and put into practice we know from many

stories told us by Bible women. As an example we cite one very poor family. They live in small narrow quarters where bare ground covered with refuse serves as a floor, and where cobwebs do for curtains. The three older children learned cleanliness at school, and have cleaned up their home a good bit, though it is still not a model of order. The mother has become interested and talks of moving to a street where the family can make a new start.

/ less filthy

"Recreation is used to teach fair play, cooperation, etc. Organized play is new to the children. Our after-school activities, play, rhythmic orchestra, library work, and our newly organized Junior Christian Endeavor Society help to overcome bad habits and inculcate new ideas. In the last organization the juniors themselves lead meetings. ...Religious activities are the key to the whole school life. The teachers are avowed Christians, and a decidedly Christian atmosphere pervades the school."

In March 1932 Miss Schaefer went home for reasons of health, and Mrs. Seigle was made the principal of the Loyal School. At this time the school was reported as being for Chinese boys and girls from primary to fifth grade. These were days when difficulties made running the school a problem at times. In early 1933 a new law stated that all schools must have 21 hours 15 minutes Siamese per week and maximum number of school hours 28 hours and 45 minutes. This left only $7\frac{1}{2}$ hours for both Chinese and English. Some parents sent their children back to China. There were sudden fluctuations in enrollment, first a gain, then a loss; since some Chinese schools were more lax in following the law, they gained pupils from the Loyal School.

In January 1936 the report was made that the previous October the Loyal School was turned over to the Cantonese church as a new church project, with the church being given the responsibility for management and finances and missionaries serving in an advisory capacity. The church made effort to maintain the spiritual life of the school in every way.

Church work and episodes illustrative of it. The Cantonese church for years carried on a program of city evangelism. Besides the four evenings a week of evangelistic services mentioned in a 1932 story, the two pastors, two Bible women a colporteur, and Mr. Seigle went out preaching in the city. A picture of some of the types of experiences they had is given in an article on City Evangelism by A.G. Seigle, October 1932 Siam Outlook. "One of our most interesting pulpits is in Sun Hing Long Street. To enter this you must go through a large gate and along a passage 12 feet wide and 30 feet long from the main street of Bangkok. Then you find yourself in a wide paved street with concrete two story buildings on either side. Near the entrance stands a large mango tree with wooden benches beneath its cool shade. It is here that we have our picture chart and sing the songs that soon bring the children crowding around, while the women, 25 or more of them, seat themselves on the marble steps of a house nearby.

"Sometimes it is in the smallest bypaths that we find the greatest interest and receive the most encouragement. One such is the length of wooden two-story buildings which has only 10-12 small rooms in a straight row. One day as we were teaching the group of children to sing a few simple gospel songs, a mother came carrying her 7-year-old daughter. The little thing was too sick to hold up her head, but the mother said she heard us singing and begged until she at last had to bring her for some distance. She was one of the Loyal School girls who had been out of school sick for more than a week. This incident gave us access to that home where we are in hopes of reaching the parents for Christ.

"We are not always graciously received. One day as we entered a side street we found a large group of women and children sitting around watching a member of the group have her hair combed by a professional hairdresser. Against one of the buildings sat a mother with her sick 4-year-old in her arms. As we hung up our chart and prepared to sing, a servant hastened to build a paper fire before the door of that house. As flame and smoke shot upward, the mother leaped over the fire and disappeared into the house in the hope of eluding the spirit of the Christian devils. At times some member of a household will be listening when out will rush an irate husband, son, daughter, or grandmother, and seek to send us on the way. Though some mutter, 'Kill the Christian devils', others will offer us a refreshing cup of tea."

Two more stories showing the superstition in those days and the healing power of Christianity are reported in "The Power of Prayer", an article by Mr. Seigle in the July 1937 Siam Outlook. "Yip King Hong is the 12 year old son of a Chinese business man in Bangkok. The father, Mr. Yip Yu Wa, is both the partner and manager of a large meatpacking company in the city. Like many others of his friends who have good incomes, Mr. Yip also felt able to support two wives. King Hong is the only child of the first wife. A little over three years ago, King Hong began to be troubled with epilepsy but it was thought that he was possessed of evil spirits which would throw him on the ground in convulsions as many as 3-5 times a day. Knowing something of Chinese customs in sickness, during that time King Hong 'suffered many things of many physicians. Many Chinese doctors were consulted. During this time the altar fires were kept burning and considerable money was spent on incense, spirit money, candles, etc., which were daily consumed before the family shrine. When a priest was consulted, his verdict was, 'The lad is suffering from the effects of many spirits of oxen which have bound him in both shoulders.' His case as the priest saw it was almost hopeless. 'If you were to offer me 1000 ticals to cast out these spirits' said the priest, 'I could not do it. It would be like fighting against the law of heaven. You' (speaking to the father) 'have shed too much blood.'

"What a charge to bring against a parent who is looking to you for hope. The sins of slaughtering hundreds of bulls and calves in an effort to make an honest living has resulted in binding his son with a mighty spirit chain. No wonder the mother wept the whole day through. But in the marvelous grace of God there was a message of hope for the sorrowing parents. In the home of a Christian doctor there was a non Christian servant, a relative of Mr. and Mrs. Yip. This servant knew little of the teaching of Christ, but had heard of His power to cast out evil spirits. With this message of hope, she called upon her relatives and urged them not to heed the priests but to believe in the power of the Christians' Christ.

"For sometime every evening King Hong and his mother were called to this Christian home for evening prayers, and were numbered among those for whom prayer was made. They soon became interested and began preparation toward baptism and united with the church. The day they were baptized, Mr. Yip (though not yet a Christian himself) sat with a smile on his face among the worshippers. God had worked wonders for his son. Weeks had passed and there was no sign of his former illness. He was rejoicing in healing, the Christians in the power of prayer.

"Another illustration of the power is the healing of Mrs. Wong Chong Si. Weak of body, troubled in mind, Mrs. Wong was gradually growing weaker and thinner

as days passed by. She believed it was the spirit of her dead son who returned to trouble her in mind and to make her head and bones ache and her flesh creep with fear. One day word came to her that a group of Christians had prayed for a woman possessed with an evil spirit, and the spirit was driven out and the woman restored. Mrs. Wong was then anxious to be introduced to these friends and this wonderful power. She attended church and expressed her desire to become a believer. She was convinced that it was Jesus only who could heal her. She wanted to be baptized immediately but was told she must study. Two months passed, and again she asked and was advised to wait. This made her very sad. For many nights sleep went from her. When informed of this the session considered her request again and removed all objections. Communion Sunday came around, and this old lady stood with clasped hands and an attitude of worship during the entire baptismal service. To the surprise and wonder of relatives and non-Christian friends, the day after uniting with the church, Mrs. Wong showed remarkable improvement both physically and mentally. No one could doubt but that the Lord had wrought a miracle in her frail body. Months have passed since that day with a steady increase in renewed health and strength."

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In September 1933 the Cantonese church committee decided to rent two rooms to serve as an institutional church project. More than 90 ticals were raised for the medical work phase, and Dr. Lau Pooi Wa, a Cantonese woman doctor, began giving three afternoons a week to conducting a clinic and dispensing medicines. She treated 683 patients in 1934, 781 in 1935, over 1000 in 1936, 1160 in 1937, and "hundreds" in 1938. Most of the work was done for the very poor, but if possible they were asked to pay something for the medicine. The church made up the deficits. Classes for women were held in the daytime at the same small building, 25-30 young men came for evening classes in English and Mandarin, and a Sunday school was held on Sunday afternoons for the children. Those waiting to be treated at this woman elder's clinic were also taught by the Bible women. (The writer is not sure if this place was the same as a building called the Bangrak Chapel, which was located in a densely populated district. This chapel was in its second year in 1931 and was evidently an outpost of the Cantonese church. Rev. Lau Tin Wa was one who served there.)

In 1935 the Cantonese church had a new building constructed. The following report is from accounts at the time and later. "The plans and blueprints for the construction of the Sathorn church building were drawn by a Danish firm, the Christiani and Nielsen company, Bangkok. This being a foreign firm, their price for the construction of the building was considerably higher than could be obtained from the local Chinese contractors. At the suggestion of the firm, it was decided to submit bids to the local Chinese contractors, with the one stipulation that 10% additional be added to their bid for the purchase of the plans and for the supervision of construction by the Christiani and Nielsen Company. The contract was finally given to Mr. Chan Sui, father of one of our present day deacons, Mrs. Mak Chan Yuk Ying. On April 1, 1935, after a brief service, the first spade of earth was turned, and work immediately begun for the laying of the foundation of the building.

"From the laying of the cornerstone onward, every day with the exception of Sunday, the compound was literally a beehive of activity until the work was completed. Men and women carried sand, stone, cement, wood, iron, while hundreds of the Loyal School children romped and played all over the compound. When the day came for the pouring of the concrete floor, at the suggestion of Mr. Thomas Rasmussen, engineer of the Christiani and Nielsen Co, several hundred school children were turned loose inside the building to run, jump, and stomp about, tramping the earth to a firm, hard surface. This afforded great pleasure to the children, and in a more practical way it made good firm ground upon

which the stone and concrete were to be poured, thus giving us a floor which has shown no tendency toward cracking though almost 25 years have gone by since the work was completed.

"The dedication of the church building was such a momentous occasion in the life of the young church that they could not agree on a single day service for such an occasion, therefore it was decided to combine it with the celebration of our Lord's birth, having special activities from Dec. 21-25, 1935. Although these were to be 5 days of celebration, the two most important fell on Saturday and Sunday, Dec. 21-22. These special services of dedication were well attended by representatives from the American Presbyterian and American Baptist Missions, delegations from various Thai and Chinese churches, business associations, and friends.

"The presiding elder at the opening service of dedication, Saturday the 21st, was Elder Lum Yet Fan (still an elder in 1959). After the 'presentation of the key' by the contractor, Mr. Chan Sui, to the Sathorn Church Building Committee, and the doors were thrown open, the waiting congregation entered the church singing the grand old marching hymn, 'Onward Christian Soldiers'. The Rev. Kei Kong, Chinese pastor of the Presbyterian Tie Chiu church, Mr. Tang Mo Lim, Mr. Choi Tsan San, Mr. Ma Lap Kwan, and Miss Faye Kilpatrick, representing the American Presbyterian Mission, took part in the service. ...On Sunday the Rev. Lau Tin Wa, acting pastor of the Sathorn church, presided. Invocations were given and sermons preached in both Thai and Chinese. Taking part in the service were: The Rev. Kim Heng Mongonphanda, Elder Lo Ming King, Chi Yat Ming, Hui Suit Hong, Dr. Lau Pooi Wa (one of the original 8 Christians of the Cantonese group and the woman doctor who had the clinic earlier mentioned), Rev. Paul A. Eakin, Rev. C.N. Norwood, Rev. Pluang Sudhikam, Rev. A.G. Seigle, and His Excellency, the American Minister to the Court of Thailand, Mr. James Baker. The dedicatory services of the morning were followed and climaxed by services of baptism and the Lord's Supper in the afternoon."

Mr. Lau Tin Wa, mentioned above, was a graduate of the Seminary at Canton and was ordained to the ministry in 1933, becoming the first truly indigenous Chinese pastor in Thailand. It is interesting to note that his mother, after consistently opposing his conversion as a schoolboy in the Chinese school until even after his return from Canton and his ordination, was baptized into church membership in December 1935. He served at the Bangrak district chapel, where he built up the attendance in a year to 90-100, in 1932, paid a weekly visit to the Loyal School where he gave talks to the children, and helped Mr. Seigle with evangelistic trips. He is mentioned as a popular and devoted man.

An important phase of Chinese work in Thailand during the 1920's and 1930's was the visit of many evangelists. Since many were from China, Chinese churches were often visited. A Burmese Gospel Team came often during the early 1930's. The Rev. Paul Lyn, who studied in America for 14 years, spent 7 months in Thailand, visiting many churches, and in 1936 worked as a substitute pastor in the Sathorn Church. In 1939 Dr. John Sung held many meetings in Thailand, including a twelve day conference in Bangkok. (Two or three comments about his visit said that his was a stabilizing visit as contrasted to that of some evangelists - evangelists sometimes proved to be disruptive.) From May 4-17, 1940, the Cantonese church under the leadership of Rev. Timothy Dzao, a Chinese evangelist from Java, conducted a series of meetings which were well attended - 289 people made decisions during this series.

Outreach chapels of the Swatow church of Bangkok

The Saphan Luang Church had a number of outchapels in towns and villages nearby during the 1920's and 1930's. While information is scanty on some of them both pre-war and post-war(- for it is not known whether some continued), we summarize below what is recorded of these in the pre-war period.

Klong Toi Outchapel. It is believed that in 1916 a chapel and a school were opened here under Mr. Tang In Khing as teacher and pastor. The amount of continuity of this effort is not known. In 1930 two weekly services provided religious instruction for two secular schools whose teachers were Christians, in a chapel, and a kindergarten was carried on for a time. There was great difficulty here in making Christian progress, for the neighborhood was one of the strongholds of the powerful Chinese secret societies. Many times the children enjoyed the chapel services but were forbidden to come again when the parents found out what they were learning. The secret societies carried on terrorizing activities and petty persecutions of the Christians, but in spite of this some parents learned about the Word and enrolled for study.

By the late 1930's some of the earlier opposition had lessened or disappeared, and adults were attracted to some of the meetings. On one occasion, upon special invitation about 50 people of the neighborhood attended chapel services, including some merchants who closed shop to do so (probably the first time for such a reason). One program which interested the people was a series of popular meetings based on the theme "How Christians may serve their family, neighborhood, and nation" - stereopticon slides were used. In 1939 Mr. Tang is spoken of as the pastor, and some of his work was to distribute Christian literature and carry on personal work for the passengers upon canal and river vessels and immigrants detained at the Bureau of Immigration. Local support at that time was enough to erect a residence for Mr. Tang's family and to repair the chapel building.

For a time at least this church was helped financially by the Saphan Luang church which furnished a home (in the chapel) for the widow and children of a deceased country pastor who died in 1930 and also helped other destitute Christian families through its benevolent fund.

Chonburi Chapel (Also called Jolburi, Cholburi, Bangplasoi) The work here was opened about 1921, and a small chapel reading room building was being used for some years before 1927. Subscribers to the reading room, Chinese business men, and others, paid half the rent of the building. An important place was given to Christian literature on the tables, and meetings were held to explain Bible teachings. The idea was getting the Chinese used to the idea of the building as a place to meet Christians and to learn about Christian truths.

When the work was started a small school had also been opened by the evangelist and was later taken over by the community, evidently, and became a secular school. By 1927 a fine concrete school building had been erected by the Chinese at a cost of 20,000 ticals and an enrollment of over 200, with three young men who lived and worked in the school. The chapel-reading room building and the school were next door to each other.

This town, a busy commercial center and port on the east side of the Gulf of Siam and southeast of Bangkok was a center of Chinese, a majority in this part of Thailand. The church at Chonburi was fortunate in having as a resident the Rev. Keng M. Lim (K.L. Meng??) who also served some of the small groups nearby-

Panat, Mng, Long Kun. He had been a fisherman and had lost most of his family in a typhoon which destroyed his village in China, and in view of the deliverance of his brother and himself, he kept a vow to prepare for the Christian ministry. After completing his work in the Swatow Theological Seminary he came to Thailand, and was an associate of the Rev. Graham Fuller, as well as sometimes assisting his brother, a graduate in medicine and surgery, who also worked nearby.

The church was evidently lively and interesting, for there are several little stories. The miracles of the Red Sea crossing were a favorite theme of Mr. Lim, who could draw on his own experience in the frightening storm and go on to illustrate his theme with present day miracles of water, land, light, and air. He could hold the attention of school pupils, church members, and townspeople alike. Interested in children, he worked out a question that often embarrasses adults - small children wanting to take communion in church. He placed small kindergarten tables in front of the pulpit where the children sat. At the conclusion of the Lord's Supper for adults, the children sang a hymn, and then at their own tables were served with small crackers and bananas by the pastor.

A particularly vivid picture is in connection with the caretaker of the church. Chiu Zun Ngen, 55 years old in 1932, had been an opium taker for 30 of those years. Much prayer was said for him, and finally after having abstained for a year, he was baptized and received into the church. The first public testimony of Chiu Zun Ngen to the power of a living Saviour was given to groups of hundreds of white-robed pilgrims pausing en route to a ten day vegetarian Buddhist festival to rest in the shelter of a rain tree.

A night kindergarten was carried on here in 1934, for when shops were closed at night, both parents and children could come to school. No statistics were found on this small group, except for the year of 1929 which had 6 children and one adult reported baptized. The group was probably a small one.

Petriu (or Chachiengsao) outchapel. In 1918 a chapel and school was opened at Petriu, 62 kilometers from Bangkok, with Mr. Lim Ngi Tschai as pastor-teacher. The next mention found is in 1928 when the Swatow group in Bangkok was mentioned as taking an interest in aiding the Christian group there. The Petriu building rented then had formerly been a railroad station and was made available at a low rental by the authorities, with the expressed wish that the church might be of service in lessening the number of clan murders in the vicinity! The Bangkok group sent some church benches by boat and gave aid in starting a small parochial school, besides holding some chapel services for several weeks. A blind colporteur made his headquarters in the chapel and offered Scripture lessons, using those prepared for the blind to teach others that could see.

The church grew as these scattered statistics show:

Jan. 1930. 2 adults, 2 children baptized in 1929. Church school under pastor's supervision, which started with 6-7, has come up to more than 50, many of them returning to take part in Sunday A.M. worship.

Oct. 1933. School staff 3 teachers, 60 pupils.

Jan. 1933. All Chinese schools except church school closed. Attendance 65. Staff, pastor, wife, 2 assistants.

Jan. 1935. School lost about half its pupils, government restrictions.

Jan. 1938 - 130 boys. Jan. 1939- 146 boys.

The Bangkok Swatow group continued to take an interest in this out-work. In August 1937 a volunteer representation of 4 Chinese women sent by the "Sewing

"Machine Prayer Circle" helped in holding a special group of services at Petriu. The Rev. K.L. Meng, loaned from Chonburi, served very effectively in these meetings, and on several occasions 200 or more townspeople crowded into the meetings, as well as the 130 boys who went to school there. At these meetings and some held in 1939, many adults and pupils of the school pledged themselves for the Christian life. Mr. Lim is mentioned also as giving fine service to the school, teaching hymns, Scripture, and enrolling former pupils who returned for basketball practice in a class for Christian vocational guidance. The school was self-supporting for some of this period, except for the pastor's salary. The Rev. Tsang Hui Meng was serving just before the war.

Mng or Mung. A small group of Christians were worshipping here in the 1920's, without a pastor. The story of how they obtained their first leader begins with the waterways evangelist of Swatow, who converted a Chonburi carpenter by teaching him of the Great Carpenter. Some months later the carpenter was received into the church, and eager to teach his brother and nephew, moved to Mng where they lived. Their wives came from China to live in Mng; the wife of the colporteur taught the women, and the group grew to 20. An evangelist to live in the village was not immediately available. But at about the same time a young non-Christian in China received some Christian literature, had questions which he followed up, became a Christian, left his good salaried official job in China, and came to Thailand at about the time the Mng group was looking for an evangelist. He accepted promptly the offer to go to Mng at the small mission subsidy of 7 ticals a month, plus salary from church according to worth. The worth reached zero, the young man resigned. When asked by members, "Why don't you visit us in our shops?" the new preacher replied, "No need, I pray a great deal for you in my own room." The story emphasizes the lack of trained helpers in pioneer years, particularly in those years. Workers who had failed previously came for a new church opportunity, on their own, some succeeded but failures were costly to the mission enterprise.

During the 1930's the church group was sometimes under the itinerant care of K.L. Meng of Chonburi, and had some volunteer leadership. The building in which they met is described as having large bright Chinese signs with "Proclaim pure doctrine" written in very large characters across the front wall of the chapel. It was probably a rented building. Just before the war the Rev. Tsang Hui Meng was devoting some time to the group here as well as to the group at Petriu.

Besides this group, there was another near Mng. A group of 10 men rented a chapel in a village near the Mng sugar plantations, two men with some experience serving as local evangelists without salary. This group rented a large plot of ground as a basis for an Industrial Christian Community, whose members took out shares. The ground had to be cleared of dense jungle, and plans aimed toward growth of sugar, rubber, and Christians.

Korat. In about 1921 the Messrs. Fuller and Seigle made their first trip to Korat, a rapidly developing trade center about 200 miles northeast of Bangkok. The Presbyterians managed to retain the services of an evangelist for a time but in 1934 they turned the station over to the Christian and Missionary Alliance following the release of the East Thailand area to the Christian and Missionary Alliance, which had taken place in 1928. In 1934 the Rev. Paul Gunther of the latter mission learned about the group of Chinese Christians, and Jacob Lim, son of a Christian doctor, became the pastor there in 1938 and served until the

end of the war and perhaps during it, but after it was over, went into business. This group was Swatow.

Long Kun and Panat. These two appear to have had meetings in which visiting pastors and evangelists participated, and probably small groups met on their own. A pastor from Chonburi visited for a time with some regularity.

Other Presbyterian Pre War Work Outside of Bangkok.

Trang, Kan Thang, Huey Yot, and Satool. At Huey Yot, about 18 miles from Trang, a group of 10 Chinese Christians were paying two thirds of their chapel rent by 1928. The service was held Sunday afternoons. By the end of 1929 a Hainanese pastor started working there, and the congregation increased by about 10-20. But after a few years' effort, the church had not grown much, and the salary of the evangelist was discontinued and the rent cut off. However, in 1933 the church suddenly took on new life, there were 8 baptisms, and some children began to come for instructions. In 1934 the total number of members was about the same, for there were as many losses as gains, but the new people were far more active. The weakness lay in the fact that the members were all men, and the men themselves recognized this, and extended an invitation to a Bangkok Bible woman to come to Huey Yot for a month to teach their wives. By 1936 the group had an adult membership of 26, including 4 women members, and in 1937 land was given for a new chapel there.

In 1928 the Rev. H. Gaylord Knox, in charge of evangelistic work in the Trang area, said there was ever increasing interest among the Chinese, with one third of the Trang church members being of that race. This was evidently a group that existed for some time, for Mr. Paul Lin, a Cantonese evangelist, held services there in 1937, spending 4 weeks. The same year another Mr. Lin, a Hokchiu, visited, and on his own account came again. His visits were so effective that over 30 adults asked for and received baptism. In early 1937 a new building costing nearly Tcs. 4000 was completed and dedicated. Although the group was not large, they were eager Christians. During a visit by Mr. Seigle and the Rev. Lau Tin Wa in 1940 or 1941, 35 people would attend early morning 6:30 Bible study classes. There was also a small medical ministry here under Chow Tien Hoa, Dr. Bulkley's Chinese assistant, in 1938.

At Kan Thang in the 1920's, the group was said to own their own place of worship. In 1929 a new Chinese pastor, preaching in Amoy or Hokkien dialect, came but after three months of work results were not too evident. Other workers were not mentioned. In 1935 work is mentioned as being "at a standstill, like the town itself." In 1936 a membership of 14 is mentioned, and a few met every Sunday in the chapel to study the Bible and pray. A visit there by Mr. Seigle and Rev. Lau Tin Wa in 1940-1941 showed that there was still a Christian group there shortly before the war, since 4 adults and 2 boys were baptized and a communion service held.

Satool. Probably the largest of the little groups was here. In 1936 28 adult Christians and 15 catechumens waiting to be baptized was the number reported. A report by Mr. Seigle on an evangelistic trip in April 1941 says, "We continued to a small town, Satool. The small chapel on a side street would hold only about 20 people comfortably. A former preacher from China who now has a prosperous medicine shop at Satool does most of the preaching there, assisted occasionally by the dentist. The congregation was composed entirely of men, an unusual sight in any church."

An evangelist trip, 1941. In the paragraph on Satool immediately preceding this, Mr. Seigle mentions a stop there on a trip in April. More excerpts from this article show both the rewards and the frustrations of Christian work among the Chinese at that time.

"Our next point was Puket, a ten hours journey by steamer. It is usually a rough crossing and was this time. On the island of Puket we had anticipated a fruitful visit. We planned a full week's services, but it was the only place we failed to call forth a single decision for Christ. This was caused largely by the unwise remarks by a Christian group known as the 'Little Flock'. Whether these remarks were true or false, the Chinese public were so stirred that they beat and stoned the leaders and heaped other abuses upon them. When we arrived, we urged the Christians to invite their non-Christian friends to the services. They replied, 'We cannot invite them now, for they are angry with Christians and Christianity.' Other factors gave us concern. Several deacons were in the habit of appropriating for themselves the rent received from a businessman who rented the front part of the chapel for a store. Then the 'Little Flock' preachers had persuaded them not to meet in the chapel, but at a friend's home. Further, all the women were following Paul's instructions, I Cor. 11:1-10, so they said, and covered their hair whenever they entered the chapel. We were able to help some and make some Scripture passages clear, and won to the support of the church some of those who opposed us most.

"Haadyai, a large town in the heart of the tin mining and rubber industry of south Thailand, was our next point. The services were held in the home of a Chinese doctor, who some years ago assisted Dr. E.B. McDaniel in the mission hospital at Sritamarat. The Christian group at Haadyai have a plot of ground for a new church but not the funds for a building. Some money was raised, but through mismanagement and a vision that included a building beyond their means, this sum was soon used in constructing only part of the foundation. We have urged them to begin more moderately, and to enlarge as they can. A good number of Thai Christians in the neighborhood also attend Sunday worship in the Chinese doctor's home.

"One morning while at Haadyai, we decided to visit the village of Klong Ngak, an hour's ride by bus. It was market day for that district, and there were Thai, Malay, Indian, and Chinese, all buying and selling. We found a vacant place under a large tree beside a medicine man on our right and a fish merchant on our left. We hung our picture chart and Chinese song on the trunk of the tree, and began to fill the air with strains of music, if our singing in Chinese could be called that. Soon the crowd drifted to us, and we were hemmed in. We carried on services more than an hour. Here is another area without mission or national work of any kind. Occasionally the Chinese evangelist from Trang or the Thai evangelist from Singora pays them a brief visit and sells Scriptures, but the need is greater than our resources.

We arrived at Na Si Tong about noon the next Sunday, after holding a communion service in Haadyai. At the first sight of Na Si Tong our spirits flagged. The only buildings we could see for miles were a long thatched building on one side, the home of the local preacher, his drug store, and a storeroom for bales of rubber belonging to the rubber plantation over which he was overseer; a lovely wooden chapel under the trees just beyond the end of the thatched building; and a similarly constructed building on the opposite side of the road which housed an opium den, a tea shop, and a few families. But at two o'clock 35 or more came to attend the afternoon service. When the old pastor began to ring the

gong just outside the front door of the chapel, we looked out to see the people. Most were riding bicycles, the men pedalling with their wives and children riding behind. All of them were either owners or workers on rubber plantations in the vicinity. At the evening service there were 9 professions of faith. The next afternoon a man from the opium den across the street attended the service. At the close, six or more Christian men sat around the chapel talking with him for an hour. That evening he went forward to the altar, and the next day brought two of his friends along with him to the service."

Lampang, Sope Tui, Pitsanuloke, Prae area. The Rev. Loren S. Hanna was an early Presbyterian worker among both Chinese and Thai in Lampang, 1919-1940. Mrs. Hanna learned something of the Chinese dialect, in late years, but it is not known whether Mr. Hanna worked in two languages. In 1927 the Chinese completed a small brick chapel in the market. They had a very earnest and zealous Chinese pastor, and met at their own church Sunday afternoons, worshipping with the Lao Christians in the Lao church on Sunday mornings. In 1931 there were 31 members of the city church, 8 of them new, with the work being carried on by the Chinese evangelist Elder Yuan Teng and the Chinese Bible woman. In January 1934 vigorous preaching services in Cantonese and Hainanese were carried on in the market dispensary, an evening Bible class was held, and reading material was supplied for the public. For several years the work remained at low ebb due to unrest in China and the shifting of dialect groups in Lampang, but by 1941 regular meetings were being held both for Bible study and worship. A Cantonese dentist and a Ta Chiew drug-gist were helping with interpretation.

In 1928 a Chinese chapel at Sope Tui* was completed and dedicated. A day school during the week and Sunday school on Sundays for about 60 children - a church service for the adults on Sunday, and a daily preaching station: this describes the work. On account of the troubles in China the work was at a standstill for a while but gradually improved. In 1931 the regular Sunday afternoon services had an average attendance of 47. Elder Yuan Teng also conducted a special Sunday afternoon service for Chinese laborers.

A small group at Prae opened a gospel hall in the Uteradit market in January 1941, a rented store building, but they do not appear to have formed a church.

The Presbyterian missionaries at Pitsanuloke were not Chinese-speaking, but in 1929 Mr. Seigle of Bangkok made a survey trip to see what the situation was in the area. He preached in the Pitsanuloke market, and investigated other towns nearby, Pichit, Bang Moon Nak, Cham Sing, and sold Scriptures. During the two weeks, he received more than 25 Chinese into the Pitsanuloke church. In 1930-1931 the evangelistic forces in the Pitsanuloke area were strengthened by the addition of a Chinese evangelist, Kru Sook Pol, who spoke two Chinese dialects and Siamese. He had worked for the American Bible Society. For 8 months he assisted Mr. Elder at Pitsanuloke and then went to Paknambo where there were a number of Chinese Christians. He held bi-weekly meetings. No mention has yet been found of a separate Chinese church, so the group was probably a mixed one.

Petchaburi area. In the 1920's, the Rev. and Mrs. Richard W. Post (Presbyterian 1902-1942) were working among Chinese and Thai in North Petchaburi. Two ordained preachers, Chinese, were also here. Along the Rajpuri River there were 3-4 Chinese Christian groups begun among the Hakka Chinese. In 1926 a small hospital was begun in the market area by a former Christian Chinese assistant, and gave good service to the community. It was a religious and social center for the young people as well. A local Chinese school closed in 1934, and 30 boys from the school began to attend the Mission school in Petchaburi. Few mentions were found of this work.

*Just possibly this was the same as "Lampang" above - name may refer to a city district.

Other Christian Work Among Chinese in Thailand, Pre War

The Seventh Day Adventists opened a definite work for Chinese by sending their first missionary couple, the Rev. and Mrs. E.L. Longway in 1918. They were transferred to China in 1922. In 1919 the Rev. and Mrs. F.A. Pratt arrived. The Seventh Day Adventists had one or two small congregations in Bangkok and one inland. They concentrated mainly on distributing and selling literature. The writer has not found any record on the length of time worked by Mr. and Mrs. Pratt.

The English Churches of Christ Mission, Nakon Pathom. Another group which made its contribution to religious life of Chinese in Thailand was the English Churches of Christ Mission. In 1903 a Mr. Hudson came from Burma on the trail of some Mon emigrants from Burma, finding his colonists at Nakon Chom. Here he founded a church, consisting of three Indians and one Sino-Chinese convert. Later the station was transferred to Nakon Pathom, where work for both Chinese and Thai was established, and an offshoot of the Chinese church there was started at Bang Phong. The first of these Chinese churches received at one time 11 members from a single church in China, Chinese who came to Thailand at a time when their own country was war torn. How long this work continued, I have not found definitely recorded. The last mention found is in an article published July 1930, by Mrs. Percy Clark, who told about the illness of the Chinese pastor's wife, Siu Yong.

Village at Kuang Niang, below Patalong. Here a group of Hokkien Chinese, about 60, fled in a group from the wars in China, and in 1929 were still holding their own. They brought with them 4 pastors, two of them Methodist conference speakers. The community was independent and self-supporting.

The Christian Brethren Mission, Puket, Tongkah. The following material came from a summary written by Reginald A. Vines, 84 Chon Bida Street, Tungsong, Thailand. It appears that this early work was mainly among Chinese, although some Thai may have been included.

"Missionary work connected with our Assemblies (known in Thailand as Christian Brethren) commenced away back in 1882 when several workers from Malaya went up to Phuket to study the Hokkien language. At that time Phuket Island was known as Tongkah or Junk-Seylon.....Mr. McDonald, writing to Echoes of Service in 1886, says about Tongkah, 'Seven or eight believers gather together in a Brother's house, but not one of them is well able to expound the Word of God.' Brother Jansen was located here and rendered much help, but he removed back to Penang, both Brother Hocquard and Brother Teng Heng wish to pay another visit.

"In 1886, Mr. P.J. Hocquard visited Tongkah from Penang, received much kindness from a Capt. Weber, who was the only European resident on the Island. He met with a few Christians, who held their meetings in a loft over a stable about 2 miles from the town. These included Sun-Liang and Ong-Him a cake seller, who in 1889 gave practically all the money he had to buy a house for a meeting place, and later, refusing to borrow, baked cakes between certain hours for sale, exclusively to pay the necessary repairs. He said, 'I am now 59, after I die the Believers will have a suitable place to meet in.' This is the house now known as 24 Thaland Road, Phuket. It was lost to use for the Christians for a time but in 1900 Mr. Ashdown got it back.

"In 1900, Dr. F.J. Amner came to Malaya and later went to live in Phuket. They returned to Penang for a time and visited Phuket regularly. ...In 1899 Mr. W.S. Blick resided in Tongkah for the purpose of studying the language and was also a great help to the Christians there. Then for many years, no worker was resident there but some workers from Penang paid visits, sometimes European workers and sometimes Chinese workers. In 1920 Dr. and Mrs. Walter Toy of the Canadian Baptist Mission joined our work and settled in Phuket, and having knowledge of the Thai language he was a great help to the Christians. He died in 1929 and is buried at Phuket." (from Thailand, the Land of the Free, by Reginald A. Vines, leaflet, Stott's, Brisbane, Australia, 1960.)

From 1930 to 1953 there was no resident missionary from this group. The Presbyterians were asked for help in the early 1920's, but the Mission for lack of workers was compelled to refuse the request even though support and assistance were guaranteed. The last pre-war mention of any Christian group there was that in the report by Mr. Seigle in 1941 (page 19).

.....

In concluding Part I, the writer regrets inability to evaluate the work done. Dependence on written and published material and a lack of any first hand knowledge make it necessary to list events and developments found rather than to present a thorough study of the work. In spite of help from individuals who studied the two previous drafts of this, omissions and errors may be found by those with good knowledge of certain phases of the work.

In regard to statistics given on page 8 and scattered throughout the history, it should be clarified that in most countries of Eastern and Southeastern Asia, statistics on Chinese work never reflect with any accuracy the amount or value of the work done. Particularly in the pre war years, the Chinese were a very mobile people, and as many might leave in a single year as had been gained, in a church. Political developments in both China and these countries were also very fluctuating, and had strong effect on movement and status of Chinese.

End of Part I

PART II

Post War Beginnings

In the late 1930's, just previous to World War II which began in Asia in late 1941, there had been some difficulties between Siamese and Chinese in Thailand. There had been increasing efforts to regulate and tighten control of Chinese schools, and the government had passed certain economic restrictive laws and regulations on immigration which disturbed the Chinese. On the other side, Chinese in their turn caused difficulties by actions and attitudes.

During World War II, Thailand was occupied by the Japanese, to whom they had surrendered to prevent bloodshed. Immediately upon occupation, the Chinese in Thailand became technically enemy aliens, and although many carried on normal life as well as possible under wartime occupation circumstances, there were those for whom it was a time of rigorous testing. Christians, who were suspect because of their religion and Western contacts, had a difficult period. Missionary work had come to a stop during these years, of course. But after the war, not only did the main Presbyterian stream of work resume, but several more groups entered Thailand to work. After a brief general report, these different efforts will be taken up one by one.

In 1950 a survey trip was made to several countries in Southeast Asia by Sidney R. Anderson and C. Stanley Smith, the purpose being to study theological education and the Chinese situation in each one of these countries. They found 1200 Chinese Protestant Christians in Thailand, out of an estimated 3,000,000 Chinese in the country, the percentage of .04% Christian being compared with the .06% for the country as a whole. The Chinese population centered around Bangkok and somewhat to the southwest, with fairly large colonies (mainly Hainanese) in the area of Haadyai and Singora in southeast Thailand. The two men visited and preached in the two Presbyterian churches of Bangkok, and attended an evening meeting in which three churches united, the other evidently the Maitrichit Baptist Church. They spoke of these churches as large, and of there being 9 other organized Chinese churches. Their impressions of the situation were that the evangelistic opportunities among Chinese in Thailand were great, but that the difficulties were also great. Due to the restrictions on the use of the Chinese language, it was increasingly difficult for the Chinese to get a middle school education. Higher education, therefore, including theological training, was limited.

While the Thailand Christian church was at that time the weakest in Asia, the Chinese churches were the strongest ones in Thailand, said the report. The visitors found the Chinese open to all friendly approaches, for they were bewildered at the numerous restrictive laws of their adopted country, yet their father land was shut off unless they wished to become communist. The younger people made adjustments, but the older ones found it difficult. Chinese were being urged to learn Thai, but those acquainted with the situation felt that the churches would require the Chinese language for at least another 20 years. Because Chinese tend to remain Chinese and are resistant to change, and because their industry and business ability caused them to prosper in countries where the nationals are more easy-going, and because of their real or suspected ties to the Chinese homeland, they were under suspicion or envied by those about them. Therefore the tendency to worship in Chinese churches, which is sometimes questioned, was not only because of their own desire to do so, but also because the presence of large Chinese groups in national churches was a hindrance to the Christian message to non-Christian nationals, in the feeling of some Thai Christian workers.

The Maitrichit Church and American Baptist Work

The Maitrichit Church, the first organized in Thailand, has continued since 1837. In the pre-war years, missionaries from Swatow, China, visited Bangkok at times, some of them staying several months in order to give some encouragement to the church. When the American Baptists did not have someone from Swatow in Bangkok, certain Presbyterian missionaries would give advice to the church. It was a self-supporting church for many years.

From about 1948 to 1960, the Rev. Lim Pue Gni (P.I. Lim) was the pastor of this church, and Mr. Timothy Chao, not yet ordained in 1962, was acting as pastor last year. Mr. Lim has work now in his own Chinese Bible School in Bangkok. In addition to Mr. Chao, one single woman and a single man are employed by this church. The language used is Swatow, and if another language is used by a visiting preacher it is interpreted into Swatow.

The Maitrichit Church, formerly a member of the 7th District of the C.C.T. until it withdrew in 1954, joined with the Hua Kung Chae Church in March 1959 to become the 12th District of the C.C.T. In 1961 the Bethel Church (Baptist) of Bangkok and the Yala Church (Baptist of Southern Thailand) also joined the 12th District. The Bethel Church had been an independent group of young people who had been members of English classes taught by Mrs. P.I. Lim, and his Bible School uses the rented premises of this church. The Christians at Yala formally became a church on October 15, 1961. All churches of the 12th District are composed of Chinese people.

In October 1952 the Rev. and Mrs. Carl M. Capen arrived to reopen the American Baptist Mission in Thailand. Formerly they had served in Swatow. In 1954 the Mission was organized with 13 missionaries. Connection with the pre-existing Maitrichit Chinese church was not official, but there was a sharing in its services from time to time.

In 1957 the Mission established a community Christian Center at 328/1 Phya Thai Road, a densely populated Chinese section. The center has 5 separate buildings and a broad community program of education, evangelism, and medical work. Although the majority of children and young people are Chinese, the principal languages used are Thai and English. Eleven groups were mentioned in 1960 as meeting for English and Bible classes, so this institution gives good opportunity to reach young people of non Christian families. In the afternoons children come to play, and following a recreation period they go to a group where they have Bible stories and hymns. An American Baptist nurse is in charge of the health center at the Community Christian Center. In order to comply with the government regulations, a Presbyterian doctor gives general supervision.

The Maitrichit Chinese church has since 1952 maintained a chapel in Thonburi, a suburb of Bangkok across the Chao Praya River. They support a Chinese evangelist there. A group of Christian students have taken responsibility for the Sunday school, and an American Baptist missionary has assisted in the program.

In Mahachai, July 20, 1957, the American Baptist Mission leased two store fronts and opened a chapel. Before this there had not been any organized work in this city, two hours from Bangkok. A young Chinese from Hong Kong, Mr. Simpson Shih, and his wife carried on a pioneer evangelistic work until 1961, when Mr. Shih went to the U.S.A. for more study. The Rev. and Mrs. W.W. Cadwallader had assisted in the work since 1957, at the same time studying the language, and in 1962 they moved to Mahachai. A Chinese woman evangelist also worked there. Both

the Thai language and Swatow dialect are used. At present the work is not very large. In June 1963 a chapel building was completed next to the missionary residence. This church is related to the 12th District.

In May 1962 the Maitrichit Church established a boarding school (Sanmuk Christian Academy) on the east of the Gulf of Siam, with one class, to which will be added a class a year until the necessary grades for a secondary school are complete. An American Baptist missionary, Rev. Richard Worley, is the chaplain.

In 1962 the combined membership of the 4 churches in the 12th District CCT was approximately 670. Some approximate comparative statistics for the Maitrichit Church were reported in a letter from Mr. Capen in 1962:

	<u>1953</u>	<u>1961</u>
Total church membership (adult)	372	560
Sunday school enrollment	160	550
Primary school students	660	1235
Primary school teachers	37	62

(This primary school is on church property. The church constructed two new buildings on the church property during the last 5 years.)

Christian and Missionary Alliance Work, Korat

Early beginnings here were under the Presbyterians, later from 1928 under the Christian and Missionary Alliance (see page 17). After the war, when the Chinese Communists took over China, some from this Mission in China were transferred to Thailand. Though most of them learned Thai or Lao and did not know Swatow Chinese, these missionaries continued to be interested in the Chinese work in Thailand.

In 1951 the Rev. Paul Bartel and Wilson Wang proposed a survey trip to check on the possibility of carrying on a work with the great minority group of Chinese in Thailand. Rev. Robert Chrisman and Lim Dok Dow helped and advised and accompanied them in an arranged trip to Udorn, Khonkaen, and Korat. At the end of the trip, Mr. Bartel suggested that an older missionary be sent out, that he have Chinese workers, and that a group of new missionaries study the Swatow and Thai languages. Unfortunately the older missionary couple then appointed, the Rev. and Mrs. E.A. Truax, served only from 1952 to 1962, when retirement took them from the field. However, Mr. and Mrs. Hansen and Mr. and Mrs. Robert Sjoblom, two other China missionary couples, were appointed and gave some supporting service, though their assignments were not to Chinese work. Mr. Hansen served on a Chinese work committee, and Mr. Sjoblom was active in getting a Swatow Gospel broadcast instituted and kept up, as well as helping the work along in many other ways. These broadcasts began in August 1955, with the use of tapes prepared by Mr. Sjoblom and others. In 1952 the Mission decided to try to give a Gospel of John to every home in the Alliance field. The Chinese Work Committee had Gospels printed through the Gospel Witness Press (CIM) in Hong Kong. In the campaign of distribution, 12,217 Gospels of John were given to Chinese, as well as some material by the American Bible Society, which was sold. Mr. Sjoblom was especially active in this obtaining of material. He is now in literature work.

Mentioned in connection with the earlier work at Korat was Mr. Jacob Lim. Two of his nephews have been helpful in the work. Gittee Lim, who is now in business

studied in two Bible schools, and served as a pastor for a few months in a Chinese Presbyterian Church in the south of Thailand. He also worked for a year or so as secretary in the Christian and Missionary Alliance Bible Correspondence School. Feeling, however, that he was not led to be a minister, he went into business, and remains a steady Christian.

Tsai Lee, the second nephew, spent some of his early restless years in Thai boxing, until his conversion. After that he developed great zeal for the Lord's work, serving as a colporteur and being very active in the Gospel of John campaign in 1953. After this was over, he went to Bible School in Bangkok from January 1954-1956, helping during his vacations to hold street meetings or travel with missionaries to the provinces. From 1956 to 1962, he studied in Hong Kong to prepare himself for a Christian work in Thailand, active in whatever time he had in Hong Kong Christian work. He hoped to return in late 1962 or early 1963 to work among Chinese in northeast Thailand.

The work here for the Chinese was handicapped to some extent by the Truaxes not having enough of the Swatow dialect to work in that language for some years. After language study in 1954-1955, the situation improved, but they still felt the lack of communication, particularly since they had no regular national helper. With their retirement what there is of Chinese work in Korat, Udorn, Khonkaen, and other places has had to be integrated as well as possible with the Thai work.

(Note: The basic material for this section came from an article "Missionary Work among Chinese in East Thailand" by E.A. Truax, Sept. 1958, and a letter from Harvey Boese, November 1962.)

Christian Brethren Work, Tung Song and Phuket

The Rev. and Mrs. Reginald A. Vines, who left China in 1951, spent 20 months in Malaya, then in February 1953 came to Thailand, settling in Phuket. In January 1955 they moved to Tungsong to begin work. They had expected to work among Chinese in Thailand, but soon found it necessary to learn Thai to work effectively, because of the wide use of that language among the Chinese. They now have a small gathering of Chinese, but work is mainly in Thai.

In June 1954 Mr. and Mrs. A.J. Clarke from China also settled in Phuket. There, there was a small group of Christians who had been without a resident helper since the death of Dr. Toy in 1930. Elders of this church were listed in Mr. Wells' history (1958) as Mr. Cheah Poon See, Mr. Chu An, and Mr. Hsu Sin Tek. Mr. Wells also says that a second church was established at Tha Kleang under the leadership of Elder Choo Sathorn, but there is no indication that this was a Chinese group.

It appears from material available that most of the work of this Christian Brethren Mission is in Thai, and that there is something of a mixture of Thai and Chinese in the Christian work.

Southern Baptist Work

Before World War II, the Southern Baptists had had no work in Thailand. With the closing of missionary work in China, two couples, the Rev. and Mrs. Edward D. Galloway, and the Rev. and Mrs. Rudolph Russell, came from China in 1949.

Mr. Galloway began his work with a group in Hua Kuncheh and opened some preaching stations. Mr. Russell did street preaching and organized a Bible study class, and a little later a Sunday school. The first work appears to have been done with the Cantonese, but the need for Swatow dialect work also was apparent from the first. Several more missionaries followed the first two couples.

On June 3, 1951, a small group of Chinese first met together with the missionaries for a worship and preaching service. On September 16, 1951, they were formally organized into a Baptist church, with a charter membership of 15. There was a diversity of language, and at first preaching was in both Mandarin and English; pastors were Mr. D.M. Lawton and Mr. Rudolph Russell. In March 1952 the name was made "Grace Baptist Church" and Dr. J. Glenn Morris was made pastor. In the first week of April, 1952, the church moved to Dinso Road, in 1958 it moved again to Soi Praksamaki (Soi 14) in Bangkapi. Assistants during this time were Mr. Wong Do Shang, 1957-1959, who gave special help in church music, and Mr. Mu Heng Jui, associate pastor from 1960 on, under Mr. Morris.

This church, which became a Mandarin-speaking Chinese church after a mixed language beginning, has had a growth which made it possible for two other churches to be formed - one Thai (Immanuel), and one Swatow (New Hope), the latter in 1954. When Grace Church moved in 1958, they left a chapel behind them at Dinso Road, to continue work in Thai. In 1961 the resident membership of Grace Baptist was 42; the new Sua Pa Road, New Hope, Swatow Church, had 27. Like Chinese in other parts of Thailand, the population is highly mobile; with losses of members due to moving, it is not possible to evaluate work done by statistics alone.

In February 1959 a new plot of land (current address, Soi 19 Wattana Lane, Bangkapi) was acquired for the purpose of constructing a new Grace Baptist Church building. In 1960 and 1961 funds were being collected for the building program, and it is possible that the building is now completed or partially so. The church has a Sunday school, a weekday kindergarten program, and a women's group as reported in their tenth anniversary booklet in 1961.

In 1962 the group of missionaries formerly working with Chinese was much changed. Several retired or transferred to Formosa; two were in full time Thai work. Miss Jenell Greer and Mr. and Mrs. Morris were the only workers with Chinese. The Thai work of the Southern Baptists had more missionaries assigned to it than to the Chinese - in 1961 there were 40 plus.

Another Chinese church, that at Chaochunsao (formerly called Petriu?), previously independent, became affiliated with the Thailand Baptist Mission in about 1960. There are several other centers also where Baptists have work, but the writer has the impression that it is largely in the Thai language. Thai and Chinese work in all the Missions is increasingly intermingled, since the Thai language is spoken by younger Chinese.

In October 1952 the Thailand Baptist Seminary was organized; its first four graduates were all Chinese. Its student body is now about 50% Chinese.

(Much material for this section came from "Ten Years of Grace Baptist Church", 1951-1961, the anniversary booklet of the church.)

The Presbyterian Swatow Chinese Church, Saphan Luang, and New Outreach

When the Graham Fullers arrived back in Thailand in April, 1946, they discovered that many members had lost their homes through bombing, and the large church building had become a refuge. It had escaped serious damage. Under the leadership of Rev. Heng Tek Im and Mrs. Heng, prayer devotional services were held every day in the basement classrooms. By 1949 there was a pressing need for new church buildings. The church, a converted former nobleman's dwelling, had sinking foundations and cramped quarters, and the use to house refugees had contributed to the general deterioration. Plans and specifications were completed for a new church which was finally completed in 1954. The Fullers were not to see this; they had left the field for retirement in 1951.

The Rev. N.S. Lee began his pastorate at Saphan Luang on March 17, 1948. He is spoken of as a man with much experience who had traveled all over China, also one who had the ability of entering into the life of all sorts of people, and as a good pastor and preacher. Mrs. Lee and Mrs. Tsang are spoken of as giving good reinforcement to the church program by being able to lead meetings.

The Fullers used their home as part of the service of the church. It was in a densely populated area, and was something like a parish house - with women's prayer meetings, youth meetings, children's meetings being held. For a time at least, the Chinese principal of the Bible school lived there with his family.

In 1951 when the Fullers left, the Clifford Chaffees came to take their place and work with the Swatow speaking Chinese. Although the Chaffees had been in China, it was necessary for them to study the Swatow dialect in order to work effectively, as well as to learn enough Thai to be able to get around. Their contacts were with rural as well as city dwellers. While Mr. Chaffee was made principal of the Chinese Bible Training School (where Chinese speaking lay leaders were trained) in 1953, and also assumed other tasks, Mrs. Chaffee directed the school choir, and gave voice and piano lessons, using her musical talents in many ways.

In August of 1952 a new conference was held, that of Chinese youth, at Nong Khae. The three Bangkok churches had 25 delegates each, and the total number of the conference was 102, the others being made up of delegates from rural churches. The theme of this first conference was "Youth and the church", and a special theme song for it was written for the occasion by Mrs. Chaffee. Unfortunately, she was unable to attend and to hear these words of her song, "For Christ and the Church" sung:

"For Christ and the Church we sing
For Christ and the Church we pray
For Christ and the Church we give our lives
To consecrate this day.
Through storm, through sunshine, work and play,
Through tears and prayers, let come what may -
For Christ and the Church we sing, we pray,
We dedicate our lives this day."

Many young lives were challenged during this meeting by thoughtful messages by Chinese leaders and missionaries, both men and women. On the closing night

of the conference, Miss Ruth Soong, who had come recently, spoke on "Jesus, the light of the world" and the meeting closed with a beautiful candlelight service, with each person holding a lighted candle to represent Christ's light in his life. This was the first Chinese Christian Youth conference in Thailand, but more were held in the years to come.

The new building of the Saphan Luang Church was dedicated on December 5, 1954. Its cost was about \$150,000 including \$40,000 given by the Presbyterian Board. The church and school building are "T-shape", the horizontal stroke representing the school building, the vertical the church, a second floor sanctuary, with the ground floor being open for the purpose of playground space for the children and other activities. A description is given in one of the Seigle letters, Jan. 7, 1955, of the dedication:

"This new church was filled, and the program began at 1:30 P.M. with the choir, members of the session, and officers of the church, guest speakers and representatives of the Chinese Presbytery, and officers of the General Assembly all marching from the ground floor, up the stairs, and into the sanctuary while that great gathering sang the old familiar hymn, 'The Church's One Foundation.' The program of dedication lasted until 5 P.M., and as the processional proceeded once more to the ground floor, there before us were many tables all laid for a wonderful Chinese feast for about 1000 guests.

"From 7:30 to 9:00 P.M. the same day, there was a praise service conducted by Mrs. Chaffee and her choir of 55 youthful voices. Our Cantonese choir of 25 voices rendered three numbers. To Mrs. Seigle and myself, who have watched the marvelous growth of this Swatow church from about 50 members meeting in a small shop in 1919 to its present membership of over 600, the one regret and shadow was the absence of the Rev. and Mrs. Graham Fuller, through whose labor, prayers, and planning during their 36 years of missionary service laid the foundation and built much of the structure of the plans for these wonderful buildings." (Though the church had raised a sum to make it possible for at least one of the Fullers to come to Thailand, neither was able to come for the occasion.)"The Swatow Church invited and paid all the expenses of the Chinese pastor, who for 9 years had labored with the Fullers and Chinese brethren from Singapore, giving him a place of prominence on the program."

By 1957 the Saphan Luang Church had over 700 members, 90 of whom were Swatow speaking Chinese, the other 10% Chinese from various places who spoke some of the language. The primary school (Ch'iae Nuang) had over 900 students, while the Sunday School had 400. The church was very active in home visiting and evangelistic work, the visitors going to homes of members by foot or in the "evangelistic bus." The youth program is active, with the young people singing in the church choir, teaching Sunday school classes, taking part in the visitation, and holding programs and services.

In 1960, December, the Rev. Lee Ngiap-siu completed 12 years of faithful service and retired. The Rev. Philip Lee, recently ordained, was to take his place.

The Bible Training School of the 7th District, C.C.T.

In 1941 a Bible Training Center with five or six students was established in Bangkok. There was one woman teacher from China. During the War the Center was moved to Phetburi, and following it was reopened in Bangkok. Classes were held in the main floor of a missionary residence in a crowded section of the city.

In February 1952 the school began with a new four year program, three years of study and one year of field work, with 17 students and a fine group of consecrated teachers. In 1954 the first joint graduation exercises with the Seminary of the Church of Christ in Thailand were held during General Assembly in December, with five young Chinese graduating. General progress was made during the 1950's. From time to time such faculty personnel as Miss Mary Hsu, Miss Ruth Soong, and the Rev. Abraham Hsu were secured from Hong Kong.

In January 1960 the Thai Government allowed the registration of the Center as a Religious School with the Ministry of Education of the Thai Government. This meant that the school was now recognized in the eyes of the government as a legal religious school. There was a three year course of study which included classes in Bible, Christian education, music, and evangelism. Classes were held in Thai, Chinese, and English languages.

In July 1960 the school moved to a newly purchased site at Bangkapi, a residential area of Bangkok. This purchase included a nice residence which is used for classrooms, chapel, and church office. The Rev. Abraham Hsu was dean from May 1960 until December 1962, when he left for study in the United States.

In September, 1963, the Rev. Clifford Chaffee wrote a summary of the school, part of which is incorporated along with other material earlier sent by him in letters. The remainder of his "Brief History" appears here. "In April, 1963, Rev. and Mrs. Ming Fang Hsu came to the school, sent by the Presbyterian Church of Formosa. Their salary is paid by the Bible Training School which operates under a Board elected by the 7th District or Presbytery of the Church of Christ in Thailand. Mr. Hsu is serving as Dean of the School. The Rev. Carl Blanford, Presbyterian fraternal worker, is acting Principal during the absence of the Principal Rev. Clifford Chaffee who is on furlough.

"The School has made a significant contribution in the training of leadership for the Chinese churches and chapels throughout Thailand. Almost every preacher and Bible woman serving in Chinese churches and chapels throughout the Church of Christ in Thailand is a former student or graduate of the Bible Training School. For a number of reasons, the standard of the School has been lower than that of the Theological Seminary in Chiangmai. We are gradually raising the standard. At present a 7th grade education is all that is required. Some of the 117 students now enrolled, however, have had a 10th grade education. It is not the purpose of the school to be a theological seminary in competition with the Seminary in Chiangmai. Rather it is a lower level Bible Training School to provide leadership for Chinese churches and chapels. The Government permits 8 hours of instruction each week, using the Chinese language as the medium of instruction, 12 hours in Thai, 2 hours of English.

"It is hoped that the School will not only continue to give the three-year training course to qualified students in order to help provide leadership for the churches, but also to assist in training the laity of the churches in the area and throughout Thailand."

Presbyterian work, Cantonese Church and Loyal School, Bangkok

Just before the war, when the Thailand government was closing all Chinese schools, the Loyal School was the last one to be closed because of its good reputation. During the war, the premises were used for a Thai school, but the main building was demolished by fire from an incendiary bomb which fell nearby, and the old Seigle residence was damaged badly. Equipment was also burned or had disappeared. The Presbyterian Board gave \$25,000 from its Restoration Fund to help cover the cost of building, but this money was used instead to purchase additional land on Sathorn.

The school was reopened in August 1946 with a staff of 5 Chinese and 1 Thai teacher; by 1947 there were 14 teachers, all Christian. At first all teachers accepted half time salary for full time work. The old building was patched up, and a carpenter made desks and benches, waiting for payment until tuitions were received. As more enrolled the building was enlarged, growing uglier and uglier in the process of adding rooms and verandahs. In 1950, with \$4000 (approximately 80,000 ticals) from the Presbyterian Board, several hundred ticals raised by Mr. Ryburn, and tuition, the old building was torn down and a new one erected at a total cost of about ticals 285,000. An old garage, which had been used for two classrooms, was enlarged, and two more classrooms provided. This architectural work was done under the direction of Roy L. Creighton, an architect formerly assigned to China. The school, which had about 500 students before the war, had 340 in 1946-47, with others turned away for lack of room.

The Cantonese church quickly resumed activities. On Saturday morning Dec. 21, 1946, the church members of the Cantonese Gospel Band met at the church, then visited homes and preached the Christian message. For the next morning's service more than 400 came. On Monday, Dec. 23, a Christmas play was given for the public by the students of the Loyal School, and on Christmas Eve, from midnight to 6:30 A.M., some of the Christians rode through the streets of Bangkok, singing Christmas carols, visiting Christian homes. At the Watch night service, Dec. 31, 1946, testimonies were given of the grace and blessing shown by God in 1946, and also there was thanksgiving for the protection during the Bangkok bombing.

"For the first time in 29 years," wrote the Seigles in 1947, "we have an evangelistic bus to use for the spread of the Gospel among the millions in Bangkok. This is used by three church groups, the Cantonese, the Swatow Chinese, and the Siamese churches of the city. Our Cantonese group has it on Wednesdays and Fridays." On Wednesday morning right after the prayer meetings, 10-12 people would go out calling in the homes; on Friday the bus was used to take Christian workers out for street preaching, and in connection with choir practice Friday night for 25-30 young people.

Before the outbreak of the war, Mrs. Seigle had held a monthly meeting in her own home for women and children, thus giving the Chinese Christians an opportunity to visit their foreign pastor and his wife - at the same time they could bring their non-Christian neighbors and friends to satisfy their curiosity as to what a foreigner's home was like. Upon return to Thailand in 1946, Mrs. Seigle again started these meetings, having the children's meeting on the second Saturday of a month, the women's meeting on the third Saturday. A typical attendance was June, 1948, which had 70 children of 8-15 years of age at the children's meeting, and 60 at the women's meeting.

After the war, there was organized a society of Chinese Christian women, uniting

the women of the Sapan Luang Chinese Church (Presbyterian), the Sathorn Chinese Church (Presbyterian), and the Sam Luen Tong (Northern Baptist). Officers from each church were on the executive committee. When the National Association of Christian Women of the Church of Christ in Thailand was organized, the Chinese women became a part of that organization. They were an active part. In the Sathorn Church, they held big dinners at Christmas and Easter for the church members and their families, 400-500 at a time. They also took part in the various programs, and once a year held a picnic and an annual bazaar, to raise money for some church need, perhaps electric fans for the church, or painting. Every Christmas, 40-50 special gifts were distributed to old men and women, and regular monthly contributions for 2-3 poor elderly women were given.

On October 21, 1951, a medical clinic was opened at the rear of the church compound, in hopes that this would reach many of the hundreds of Chinese living in the area. The clinic was planned for 3 times a week, and while the doctors worked, the Bible women and some Bible students talked to the people about Christ.

The 1963 Presbyterian Yearbook of Prayer thus describes the Loyal School "Coeducational, has 774 students, and operates through the tenth grade. Vibul Chao-chuvech is manager." The following paragraphs from a Presbyterian Board publicity release, November 1955, has this information on developments: "In Chinese, the name of the school is Ling Kwong, which means Spiritual Light. Mrs. Seigle writes, 'The name Ling Kwong stands for the very thing we are trying to do in this part of the world, to spread spiritual light in the darkness. While all subjects must be taught in Thai, with an hour a week for English, we are privileged to teach the Bible in Chinese outside of the regular school hours. Therefore each morning from 8:00 to 8:45 the students of the Ling Kwong school are divided into 5 groups for special Bible study. In the afternoon, from 3:10-3:45, the children again assemble in the church for chapel where they sing gospel choruses and are given a brief gospel message or blackboard talk. Each new child is urged to purchase her own Bible and song book. Although practically the whole student body comes from non-Christian homes, most of them have brought books and carry them home each evening. A very large number of the students return Sunday morning for Sunday school and remain for the children's church service which is conducted by different young people. The Ling Kwong school is not only self-supporting, but occasionally helps the church with gifts for repairs and compound upkeep.'

"For the past few years the Thai principal of Loyal School and some of the faculty and missionaries have developed a plan to reach and hold more of the graduates after they leave the school. An effort is made to get as many as possible to return to the church for a fellowship service twice a month. The program is developing into a Westminster Fellowship and is drawing strong support from graduates and helping to develop leaders for the youth work of the church.

"The Loyal School has always attempted to follow meticulously the regulations of the Ministry of Education, and the Ministry in turn has always supported the school in its efforts to provide an education for Chinese in Bangkok. In 1955 the Ministry expressed its confidence in Loyal School by granting it permission to add classes beyond the fourth grade. For many years all Chinese schools in the city have tried to get this permission, and it is a signal honor to Loyal School that it is the first to be so recognized."

New buildings were added as the enrollment increased. Because of the shortage of middle schools for Chinese, the permission granted in 1955 was very significant. A two-room building for beginners was built; in 1957 this was made into a 4-room building. The Board of Foreign Missions of the Presbyterian Church USA gave \$25,000 (tics 521,000) for a new building, friends gifts for furnishing and equipment, and in 1956 a beautiful 8-classroom building was dedicated. A temporary two classroom building, erected in 1956, was turned into a teacher's room, library, and laboratory, while 2 rooms in the chapel temporarily used were returned to their rightful use. In 1962 a 6-story primary school building was dedicated, cost about \$65,000, \$35,000 received from the municipality in payment for land, \$10,000 from the Presbyterian Commission on Ecumenical Mission and Relations, and various gifts and school receipts.

The following lists of Loyal School Personnel are from the 1959 anniversary issue of the Sathorn Chinese church publication.

Chinese principals: Mrs. Hoh Seung (1919-26); Miss Chung Sok Tsz (1936-37);

Mrs. Julia Ang (1946-48); Mrs. Ng Kim (1948 - ?)

Advisors: The Rev. and Mrs. A.G. Seigle. (Now retired)

Original Board of Directors: Messrs. Lum Kan Seung, Wong Heng Sau, Wong Paak Chi, Chung Sok Chow, Chan Sui Jeung, Chong Po, Lei. Mrs. Ng Chi Tsing, Mrs. Hoh Lai Ha, Mrs. Tseung Pooi Tong, Mrs. Wong Heng Sau, Mrs. Taam, Mrs. Tseng Chi Seng, Mrs. Kan Cheng San, Mrs. Lum Sook Wun. Rev. and Mrs. Graham Fuller. Rev. and Mrs. A.G. Seigle.

Present Board of Directors: Messrs. Lum Yet Faan (Chairman), Kam Kwong Chung, Luther Ko, Lum Ping Mun, Peter Han, Chang Chong Shing, Chou Kwai Lim (Mgr. of the Loyal Schools), Lau Hon Tseung, Leung Fook Wah, Acharn Leck Thaiyong (Supt of Schools of CCT), Leung Kai She.

From the same publication comes this 1959 teaching staff of the Sathorn Church Sunday School: Miss Sarah Wylie, Superintendent; Mrs. Ao Sup Chai and Mr. Philip Tsant, Asst. Supts., Mrs. Cheng Lo Lum Oi, S.S. Secretary, Miss Liang Kum King, Treasurer. Mrs. Tsang Pang Bik Ho and Mrs. Chao Cheung Wai Chi, pianists. Miss Kum Mei Mei and Miss Lun Tek Chi, co-directors of the children's choir, Miss Pun Ma Li, librarian; Mrs. Kum Dung Shui Ying, business manager; Mrs. Chen Tong Yueh Lan in charge of recreations. A number of teachers were also named. Advisors, Mrs. Lum Ng Kim and Mrs. Chen Hung Man Chit. Past Sunday School superintendents: Mrs. Albert Seigle, Miss Shih Lai Shang, Mrs. Lum Ng Kim, Miss Lei Shui Oi, Miss Mok Yu Kit, Elder Han Liang, Sarah Wylie.

Chinese churches in other sections

Cholburi. A group before the war had built a nucleus. Continuing evangelism by the Fullers and later on by the Chaffees and Chinese leaders, resulted in a fine church group. Land was purchased, a pastor's house built by 1949, and a modern church completed in 1952. The building was dedicated July 20, 1952, and the Rev. Tie was installed as pastor.

In their Christmas letter of 1962, the Chaffees wrote about the latest "ministry of our Bible school students in the city of Cholburi, 60 miles from Bangkok. During the past six months they have given weekend assistance which has attracted from 60-100 young people on Saturday and Sunday evening. They come to study the Bible in Chinese, learn to sing, and hear inspiring Gospel messages."

Taphan Hin. One of the churches sponsored by the Saphan Luang Church, Bangkok, is Taphan Hin, 319 kilometers or a full day's journey north of Bangkok. In 1948 the Rev. Lee Ngiap Sin made an evangelistic visit there during a period of political unrest, and unfortunately was accused, along with three local Christians of distributing Communist literature. He was released the next morning when he was identified. Subsequent to this, the church, which had begun with two Christian families, was reported as prospering as a result of special meetings. A chapel was established, 13 were baptized in 1951. After the church was destroyed by fire in 1953, a new building was erected and dedicated in 1956.

Pitsanuloke. A small group had had a street chapel in the heart of town here, which burned sometime in the early 1950's. In October of 1959, a rented two-story shop was converted into a simple chapel downstairs, with the upstairs for living quarters for two workers, Miss Gau and Miss Hwang, graduates of the Bible Training School.

Chiengmai. In 1952 a Chinese congregation completed the building of a brick church. The Rev. Graham Fuller and Dr. Manu Maenmontri first gathered this group of Chinese; the Rev. Lim Pui Ngee of Bangkok and the Rev. Tan Seuw Hui, the group's first pastor, also worked here.

Uteradit. The writer heard about a small Chinese group started by a dentist from Pitsanuloke, but has no more details.

Presbyterian Work at Haadyai

In 1946 the Rev. Lim Pui Ngee organized a church at Haadyai, where a Christian group had existed in the 1930's. When the Rev. and Mrs. Carl E. Blanford, Presbyterian missionaries to China, were unable to return to their work, they came to Thailand in 1951, and upon request from the church were stationed in Haadyai. Both Mandarin and Hainanese dialects can be used. When they came the church had about 100 members, with a Chinese pastor. Near there were some other towns, one of which had an organized group of Christians. Their assignment was to work both in Haadyai and in some towns nearby. The work at first was largely in the form of evening meetings in the homes of Christians, and seeking to reach the children before they were too hardened to respond, by the teaching of songs, Bible stories, and giving them reading material. In many parts of Haadyai there were not enough schools for the children and no places to play - and with parents too busy working to give supervision, children often learned to lie, gamble, and steal before they reached school age. The same idleness was a threat to the stability of the young adult group or teenagers.

In February 1955, Mr. Blanford was asked to be the temporary pastor. The Rev. James Lamb is mentioned as the pastor in April 1961, but we haven't the record of when he began work. The church had outreach to groups in Songkhla, Nasitong, Bang Kao, and Klong Ngae.

of Christian Chinese

In December 1960 the whole town had a foot and a half of water cover it, in a bad flood. The church building was old, and became too damaged to repair without cost of what it was worth. In 1961 the old manse behind the church was torn down, and 12 feet were also torn off the end of the old church building, to make room for a new building. This building, completed in November 1961, had a large room which was planned for Sunday morning service until a new sanctuary could be built, a pastor's study, and on the second floor two apartments, one for the Blandfords and the other for the Chinese pastor's family. The remnant of the old church building could still be used for a few activities.

Conclusion

In closing we reproduce a few statistics reproduced from Kenneth Wells' book "History of Protestant Work in Thailand", 1958

Chinese church membership, 1957, Seventh District Chinese

Saphan Luang	691	Tapan Hin	40
Sathorn	274	Tu Rua	30
Haadyai	121	Pitsunaloke	19
Chiengmai	38	Lampang Chapel	25
Cholburi	33	Utaradit chapel	20

Chinese District officers, 1958

Chairman, Mr. Wang Tien Yen
 Treasurer, Mr. Sun Bung Geh
 Education Dept, Mr. Wu Cheng
 Youth Dept, Mr. Chow Kwai Lin
 Welfare Dept, Mr. Tan Sia Ooh
 Custodian, Mr. Wang Chiang Yen
 Secretary, Mr. Tun Ye Tsung
 Literature Dept, Mr. Philip Tsang
 Evangelism Dept, Mr. Lao Hang Chiang
 Women's Dept, Miss Le Sui Oi
 Auditor, Mr. Luther Ko

Credit has been given throughout the history on many specific items. Besides the thanks to the many mentioned, we want to express appreciation to the Rev. and Mrs. Graham Fuller, who spent many many hours going over previous manuscripts of the history and reporting on notations and corrections they found.

In many places, including recent happenings, omissions will be found. The history, under process for about 2 years, had to be closed before all material could be sent in or obtained. Even with omissions, however, the history of the work was found inspiring, and the workers steady and dedicated. Thus the Kingdom of God goes on.

Elfrieda A. Kraege
 (United Presbyterian Church U.S.A.
 Commission on Ecumenical Mission and
 Relations, N.Y.C. office)

October 26, 1963

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